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GEOGRAPHICAL DATA FROM SANSKRIT BUDDHIST LITERATURE

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INTRODUCTION

I. Scope of the subject —

The title of the paper is perhaps sufficiently explanatory to give the readers an idea of the subject with which it deals. In my book — *Geography of Early Buddhism* — recently published,¹ I have attempted to present a geographical picture of ancient India as can be drawn from Pāli texts. Here, however, my attempt has been to follow up the same subject of investigation drawing materials from Sanskrit Buddhist texts. It is thus practically a supplement to my work just referred to.

Texts or narratives of a purely historical or geographical nature are very rare in the literature of the northern and southern Buddhists and whatever geographical information can be gathered are mainly incidental. The items, therefore, that go to build up the ancient geography of India are naturally scattered amid a mass of other subjects, and can hardly present a general view. These items of geographical and topographical information require, therefore, to be very carefully examined and assembled

¹ Kegan Paul, Trench, Trübner & Co., Ltd., 38 Great Russell Street, London, W. C. 1. 1932. Price Rs. 2, 90 pp. with a map.

together from a variety of sources — literary, epigraphic, monumental and traditional — before we can present a complete geographical picture of Buddhist India.

II. *Sources: their nature and value* — Of literary sources for a systematic exposition of geography of Buddhism, Pāli literature, is undoubtedly the most important, for 'the localities mentioned in the Pāli writings (even in the Jātakas) belong for the most part to the real world; the cities of fiction, so abundant in Sanskrit literature appear but little, if at all.'¹ From a time when Indian history emerges from confusion and uncertainties of semi-historical legends and traditions to a more definite historical plane, that is from about the time of the Buddha to about the time of Aśoka the Great, the literature of the early Buddhists is certainly the main, if not the only, source of the historical and geographical information of ancient India, supplemented, however, by Jain and Brahmanical sources here and there. Even for later periods when epigraphical and archæological sources are abundant, and literary sources are mainly Brahmanical or are derived from foreign treatises such as those of Greek geographers and Chinese travellers, the importance of geographical information as supplied by Pāli texts is considerable. But it cannot be said in the same manner of the Sanskrit Buddhist texts as they are later in date and therefore their value is less than that of the Pāli texts, most of which are much earlier in date. Moreover, the information contained in the Pāli texts of countries and places, cities and villages, rivers and lakes, hills and mountains, parks and forests are more exhaustive and elaborate than that available from the Sanskrit Buddhist texts which are later in date. The limited chips of information available from the Sanskrit Buddhist texts are almost irritating in their repetitions, as, for example, in the Mahāvastu, or Aśokāvadāna, or Bodhisattvāvadāna Kalpalatā, or Lalitavistara, or Avadānaśataka. Cities of fiction which are no part of the real world are abundant in the Sanskrit Buddhist texts. Countries like Ratnadvīpa and Khandidīpa (Bodhisattvāvadāna Kalpalatā), cities like Vandhu-

¹ Prof. F. W. Thomas in his Foreword to my "Geography of Early Buddhism".

mati and Punyavati, and mountains like Triśaṅku and Dhūmanetra are often mentioned. They admit hardly of any identification, and help only to add to the legendary element pervading most of the accounts of these Sanskrit Buddhist texts. These Sanskrit Buddhist texts, otherwise very important from religious and philosophical points of view, contain hardly any contemporary evidence of a historical or geographical character. Geographically or historically they speak of remote times ; and these remote times are but the years and centuries of early Buddhism which is almost practically covered by the Pāli texts. The Mahāvastu-avadāna, an important Sanskrit Buddhist text, speaks mostly of the life of the Buddha in his former and present existences ; the Lalitavistara and the Buddha-Carita Kāvya also refer to the life of the Buddha. The Bodhisattvāvadāna-Kalpalatā gives a number of stories relating to former existences of the Buddha, while the Aśokāvadāna speaks of Aśoka and his times. They may differ here a little and there a bit more, but geographically and historically speaking they hardly do so on any essential point. It seems that very few Sanskrit Buddhist texts are important from our standpoint but they have a great corroborative value, and should have thus their share of importance. It is very often that they bear out the evidences of the earlier Pāli texts and help to solve the riddles and clear the obscure points presented by them. In several cases, though they are not many, they introduce us to new and independent chips of information, useful and interesting from a geographical point of view.

The Sanskrit Buddhist books were in fact mostly written from the 6th century onwards to the 12th and 13th centuries of the Christian era. They contain the most important contemporary evidence so far as the religious history is concerned but geographically they speak of very remote times. This is somewhat amusing. For already by the sixth and seventh centuries of the Christian era, the whole of the Indian continent with its major divisions and sub-divisions, its countries, provinces, cities, rivers, mountains, etc., had become too widely known to its people. Contemporary epigraphic, literary and monumental evidences abound with information regarding many geographical details. More than that, Indians of those centuries had also planted their political,

cultural and commercial outposts and colonies not only in Suvarṇabhūmi (Lower Burma) but also in Java and Sumatra, Champa and Kamboj. Their priests and missionaries had already travelled to China and Central Asia, carrying with them, the Sanskrit Buddhist texts which we are speaking of. But it is difficult to find in them any idea of this far wider geographical knowledge and outlook of the times. Even the Indian continent is not fully represented in its contemporary geographical information.

III. *Divisions of India* — Sanskrit Buddhist texts give us no glimpse as to the size and shape of the country. For the conception of the shape of India we have, however, to turn to the Mahāvastu of the Dīgha Nikāya, a Pāli text and to the itinerary of Yuan Chwang, the celebrated Chinese traveller.¹ Nor have we any such conception of the world and the place India occupies in the system in the same way as we have in the Brahmanical conception contained in the Purāṇas and the epics. According to the Brahmanical conception the world is said to have consisted of seven concentric islands — Jambū, Sāka, Kūṣa, Sāmala, Krauñca, Gomeda and Puskara — encircled by seven samudras, the order, however, varying in different sources. Of these islands, the Jambudvīpa is the most alluded to in various sources and is the one which is generally identified with Bhārata-varṣa, the Indian Peninsula.

The Buddhist system also includes Jambudvīpa as one of the islands (i.e., continents) that comprise the world. It has a detailed description in the Visuddhimagga (Visuddhimagga, I. pp. 205-206; cf. Vinaya Texts, S.B.E., Vol. XVII, pp. 38-39 and Atthasālinī p. 298) and is mentioned again and again in various other Pāli texts. When opposed to Sīhaladīpa, Jambudvīpa means, as Childers points out (Pāli Dictionary, p. 165), the continent of India, but it is difficult to be definite on this point. We have references to Jambudvīpa in Sanskrit Buddhist texts as well, as for example in the Mahāvastu (III. p. 67), the Lalitavistara (Ch. XII) and the Bodhisattvāvadāna-Kalpalatā (78th Pallava, 9). According to the Mahāvastu Indian merchants made sea

¹ Geography of Early Buddhism, Intro. p. xix.

voyages for trade from the Jambudvīpa.¹ They were once shipwrecked; but living on vegetables they succeeded in saving their lives and came to an island inhabited by female demons. The *Lalitavistara* states that the Jambudvīpa is distinguished from three other dvīpas – the Uttarakuru dvīpa, the Aparagodānīya dvīpa and the Pūrvavideha dvīpa (p. 19). Uttarakuru is mentioned as early as Vedic times and is probably a semi-mythical country beyond the Himālayas, Aparagodānīya is difficult to be identified, but Pūrvavideha must certainly be identified with a portion of the Videha country the chief city of which was Mithilā. If that be so, it is difficult to understand why Pūrvavideha is distinguished from the Jambudvīpa which is supposed to be identical with the Indian continent. The *Lalitavistara* (p. 149) further states that the Jambudvīpa was only 7,000 thousand yojanas in extent, while the Godānīya, the Pūrvavideha, and the Uttarakuru dvīpas were 8,000, 9000 and 10,000 thousand yojanas in extent respectively. The Jambudvīpa was thus the smallest in extent, but according to Buddhaghosa, the Jambudvīpa was 10,000 yojanas in extent, and it was called mahā or great (*Su-maṅgalavilāsinī*, II, p. 429). The evidences are, therefore, conflicting and do not help us in identifying the division with any amount of certainty.

Indian literature, whether Buddhist or Brahmanical, divides India into five traditional divisions. But the five divisions are not definitely and explicitly stated anywhere in Pāli or Sanskrit texts. A detailed description of the Majjhimadeśa or the Middle country is as old as the Vinaya Piṭaka as well as the references to the Majjhimadeśa in the Pāli texts: but an accurate description of the four other divisions of India is not found except in Yuan Chwang's itineraries. The remaining four divisions, e. g., the Uttarāpatha, the Dakṣiṇāpatha, the Aparānta or the Western country and the Prācya or Eastern country are more suggested by the description of the boundaries of the Middle country than by any independent statement. The reason of the emphasis on the Madhyadeśa is very clear. As with the Brahmanical Aryans so with the Buddhists, Middle country was the centre of

¹ Law, *A Study of the Mahāvastu*, p. 123.

their activities and much attention was paid by them to this tract of land in particular.

Sanskrit Buddhist texts refer at least to three divisions of India, e. g., the Madhyadeśa, the land *par excellence* of Buddhism, the Uttarāpatha and the Dakṣiṇāpatha. The latter two are mentioned in name only, there is no defining of their boundaries nor is there any description of the countries or regions that constitute the divisions. Two other divisions, namely the Aparānta or the western and the Prācya or the eastern are not referred to even in name, but are suggested by the boundary of the Madhyadeśa which is given in some detail in the Divyāvadāna (pp.21-22). :

“Pūrvenopālī Puṇḍavardhanam nāma
nagaram tasya pūrvona Puṇḍakakṣo nāma
parvataḥ, tataḥ pareṇa pratyantaḥ |
dakṣiṇena Sarāvati nāma nagarī
tasyāḥ pareṇa Sarāvati nāma nadi
so 'ntaḥ, tataḥ pareṇa pratyantaḥ |

paścimena Sthūpāpasthūnakau brāhmaṇagrāmakau so 'ntaḥ,
tataḥ pareṇa pratyantaḥ |

uttareṇa Uśragirih so 'ntaḥ, tataḥ pareṇa pratyantaḥ |

The boundaries of the Madhyadeśa defined here may be described as having extended in the east to the city of Puṇḍavardhana¹, to the east of which was the Puṇḍakākṣa mountain, in the south to the city of Sarāvati (Salalavati of the Mahāvagga) on the river of the same name, in the west to the twin Brāhmaṇa villages of Sthūna² and Upasthūna and in the north to the Uśragiri mountain³ (Uśradhaja of the Mahāvagga). According to the Saundarānanda Kāvya (Ch. II. v. 62), however, the Madhyadeśa is said to have been situated between the Himālayas and the Pāripātra (Pāriyātra) mountain, a branch of the Vindhya. The description of the boundary of the Madhyadeśa, as given in the Divyāvadāna, is almost the same as that of the Mahāvagga.⁴

¹ Puṇḍavardhana in ancient times included Varendra; roughly identical with North Bengal.

² Sthūpa is identified by some with Thaneswar (Thūna of the Mahāvagga). CAGI. Intro. p. xliii. f. n. 2.

³ Uśragiri is identical with a mountain of the same name, north of Kankhal (Hardwar) I. A. 1905., p. 179.

⁴ Vinaya Texts, B. B. E., vol. xvii pp. 38-39.

traditions. But with the progress of time, Buddhism spread itself beyond the boundaries of the Middle country, and its priests and preachers were out for making new converts, their geographical knowledge naturally expanded itself, and by the time Aśoka became emperor of almost the whole of India, it had come to embrace not only Gandhāra and Kamboja on one side, and Puṇḍra and Kalinga on the other, but also the other countries that later on came to be occupied by the Cheras, Cholas and Pāndyas. The position of the early Buddhists as regards their geographical knowledge may thus be stated. They were primarily concerned with the Middle country, the centre of Buddha's activities, but even as early as the Buddha's time they knew the entire tract of country from Gandhāra and Kamboja to Vaṅga, Puṇḍra and Kalinga on one side and from Kāśmīra to Aśmaka, Vīdarbha and Māhismati on the other. The early Buddhists had not had much knowledge of these outlying tracts which are mentioned only when their incidental relations with the Madhyadeśa are related or recalled.

Boundary—Of Sanskrit Buddhist texts, it is only in the Divyāvadāna that there is any detailed reference to the boundaries of the Madhyadeśa. It may be described as having extended in the east as far as the city of Puṇḍravardhana, in the south to the city of Sarāvati on the river of the same name, in the west to the twin brahmin villages of Sthūpa and Upasthūpa, and in the north to the Uśragiri mountain. According to the Saundarānanda Kāvya (chap. II. V. 62), however, the Madhyadeśa is said to have been situated between the Himālayas and the Pāriyātra (= Pāriyātra) mountain, a branch of the Vindhya.¹ The description of the boundary of the Madhyadeśa as given in the Divyāvadāna is almost the same as given in the Pāli Vinaya text, the Mahāvagga. (Vinaya texts, S. B. E., Vol. XVII, pp. 38-39). It differs only in the fact that the Sanskrit text extends the eastern boundary of the Middle country a bit farther to the east—the Mahāvagga having the eastern boundary as extending up to the town of Kajangala only—so as to include Puṇḍravardhana.

¹ This description of the boundary of the Madhyadeśa agrees favourably with that stated of the particular division in the Brahmanical Dharma-sūtras and Dharma-śāstras, e. g., in the Codes of Manu. (Cf. Geography of Early Buddhism, Intro. p. xx.)

was evidently Campāpuri mentioned in the *Aśokāvadāna* (R. L. Mitra, Nepalese Buddhist literature, later on referred to as NBL, p. 8) wherein it is stated that when Bindusāra was reigning at Pāṭaliputra, a brahman of Campāpuri presented to him a daughter named Subhadrāṅgi. *Āṅga*, as is well-known, is identical with modern Bhagalpur. The *Lalitavistara* refers to a script or alphabet of the *Āṅga* country which the Bodhisattva is said to have mastered (pp. 125-26).

Magadha — Like *Āṅga*, *Magadha* is also very sparingly referred to in Sanskrit Buddhist texts. There are some references to the kingdom of *Magadha* in the *Mahāvastu* (Vol. I. 34, 289; II. 419; III. 47, 90, etc.), the *Avadāna Śataka* (Ibid. pp. 24-25) and in other minor texts, but they have hardly any geographical import. The Buddha had, however, innumerable travels in *Magadha* in course of which he crossed the Ganges several times (Ibid.). *Ārya Avalokiteśvara* is also said to have once passed through *Magadha* (Ibid, *Guṇakāraṇḍavyūha*, p. 95). The *Saptakumārika Avadāna* (Ibid, p. 222) refers to a large tank named *Citragarbha* in *Magadha*. According to the *Divyāvadāna* (p. 425) *Magadha* is described as a beautiful city with all kinds of gems. In the *Lalitavistara* (p. 20) the *Vaidehikula* of *Magadha* is referred to. The *Vaidehikula* was suggested by one of the *Devaputras* as a royal family in which the Bodhisattva might be born in his future existence. But he preferred to be born of the *Śākya* race of *Kapilavastu*. According to the *Lalitavistara*, the *Magadha* country seems to have had a separate alphabet which the Bodhisattva is credited to have mastered (pp. 125-26). The people of *Magadha*, i. e., the *Māgadikas* or *Māgadhas* are referred to more than once in the *Lalitavistara* (pp. 318 and 398).

But its capital *Pāṭaliputra* is more often mentioned. At the time of the Buddha it was a great city (*Divyāvadāna*, p. 544). The same authority informs us that a bridge of boats was built between *Mathurā* and *Pāṭaliputra*. *Thera Upagupta* went to the *Magadhan* capital by boat accompanied by 18,000 arhats in order to receive favour from King *Aśoka*. The *Thera* was, however, very cordially received by the king (pp. 386-87). There at the *Kukkuṭārāma vihāra* where King *Aśoka* had erected eighty-four thousand stūpas and caityas (*Bodhisattvāvadāna Kalpalatā*: 69th

p. 6-7) Thera Upagupta divulged the most mysterious secrets of Buddhism to Aśoka (N. B. L. : Gunakāraṇḍavyūha p. 95). At the time of Susīma, son of Vindusāra, a beautiful daughter of a brahman of Campā was brought to Pāṭaliputra and presented to the wife of King Bimbisāra. This girl showed the light of intelligence to the inmates of the harem. She remained as a playmate and companion of the chief queen who later on gave birth to a son who became known as Vigataśoka (Div. 369-70, Aśokāvadāna, N. B. L. p. 8). The Aśokāvadāna refers to Pāṭaliputra as having once been attacked by Susīma when his younger brother Aśoka was reigning, but Susīma was overpowered (N. B. L., p. 9). The Bodhisattvāvadāna Kalpalatā (31, p. 3, 73, p. 2) refers to Pāṭaliputra as having once been ruled by a virtuous King Purandara. The Mahāvastu (III, p. 231) refers to a capital city named Puspāvati (Puspāvati nāma rājadhānī) which is probably identical with Pāṭaliputra.

Rājagṛha — According to the Lalitavistara, Rājagṛha is said to have been included in Magadha (" Magadhesu Rājagṛha " - p. 246). It is referred to in the same text as a city of the Māgadhakas (p. 239). It is described as Magadhapura or the capital city of Magadha (Ibid. p. 243) and was a Mahānagara or a great city where once Mātāṅga, a Pratyeka-Buddha was wandering. The ancient name of the city was Girivraja. The city was adorned with beautiful palaces, well-guarded, decorated with mountains, supported and hallowed by sacred places and distinguished by the five hills (Buddhacarita Kāvya, Book X, verse 2). It was much frequented by the Buddha. In the Divyāvadāna (p. 545), Rājagṛha is described as a rich, prosperous and populous city at the time of Bimbisāra and Ajātaśatru. The same text informs us that in order to go from Śrāvastī to Rājagṛha one had to cross the Ganges by boats kept either by King Ajātaśatru of Magadha or by the Licchavis of Vaiśālī. It is obvious, therefore, that the Ganges formed boundary between the kingdom of Magadha and republican territory of the Licchavis, and that both the Magadhans and the Licchavis had equal rights over the river. The route from Rājagṛha to Śrāvastī was infested with thieves who used to rob the merchants of their merchandise

(pp. 94-95). It is interesting to note that Rājagṛha was an important centre of inland trade where merchants flocked from different quarters (Div. p. 307) to buy and sell their merchandise. At Rājagṛha there used to be held a festival known as Gīriagrāsamāja when thousands of people assembled in hundreds of gardens. Songs were sung, musical instruments were played and theatrical performances were held with great pomp (Mahāvastu, Vol. III, p. 57).

In and around the city of Rājagṛha there was a number of important localities hallowed by the history of their associations with the Buddha and Buddhism. They were the Vepuvana on the side of the Kalandakanivāpa, the Nāradagrāma, the Kukkutārāma-vihāra, the Grdhrakūṭa hill, the Yaśtivana, the Uruvilvagrāma, the Prabhāsavana on the Grdhrakūṭa hill, the Kolitagrāma, etc. The Vepuvana is repeatedly mentioned (e. g. in the Avadānaśatakam and elsewhere) as it was a very favourite haunt of the Buddha. The Bhadrakalpāvadāna (N. B. L., p. 45) refers to the Nāradagrāma while the Mahā-sahasra-Pramardīni refers (N. B. L., p. 166) to the Prabhāsavana on the Grdhrakūṭa hill. The Grdhrakūṭa hill is also repeatedly

Prabhāsavana
Grdhrakūṭa hill mentioned, and the Buddha used to dwell here most often when he happened to visit Rājagṛha.¹ The scene of most of the later Sanskrit Buddhist texts is also laid on the Grdhrakūṭa hill (e. g., of the Prajñāpāramitā Aṣṭasāhasrikā, the Saddharmapundarikā, etc.). The village of

Kolitagrāma Kolita was very largely populated, and was situated at a distance of half a yojana from Rājagṛha. The Kalandaka or Karandakanivāpa (tank) was Kalandakanivāpa situated near the Venuvana at Rājagṛha (N. B. L., Avadāna-śatakam p. 17, p. 23, Divyāvadāna, pp. 143, 554). It seems that there were two vihāras named Kukkutārāma-
vihāra Kukkutārāma, one at Pāṭalīputra (N. B. L. Aśokāvadāna, pp. 9-10); Kalpadrumāvadāna, p. 293), and another at or near Rājagṛha (N. B. L., Dvāvimśāvadāna, p. 85). The

¹ N. B. L.—Kavikumārakathā, p. 102; Mahāvastu (Senarts' Ed.), Vol. I, pp. 34 & 54, Sukhāvatī-Vyūha, N. B. L., p. 236, Suvarṇaprabhāsa, N. B. L. p. 241, Divyāvadāna, p. 314, etc.

Mahāvastu (Vol. III. p. 441) has a reference to the famous
 Yaśṭivana Yaśṭivana which was once visited by the
 Buddha accompanied by a large number of
 bhikkhus. The same text (Vol. I. p. 70) refers to the
 Saptaparṇa cave Saptaparṇa cave in Rājagṛha (" Puravare bhavatu
 Rājagṛhesmin Saptaparṇa abhidhānaguhāyām ").

Vajji — The tribe of the Vajjis or Vrijis included, according to
 Cunningham and Prof. Rhys Davids, añṭhakulas or eight con-
 federate clans among whom the Videhans, the Vrijikas,¹ and the
 Licchavis were the most important. Other confederate clans were
 probably Jñātrkas, Ugras, Bhojas and Aiksvākas. The Videha
 clan had its seat at Mithilā which is recorded in the Brāhmanas
 and the Purānas to have originally a monarchical constitution.

Vaiśālī — The Vrijikas are often associated with the city of
 Vaiśālī which was not only the capital of the Licchavi clan, but
 also the metropolis of the entire confederacy. Vaiśālī was a great
 city of the Madhyadeśa and is identical with modern Besarh in
 the Muzaffarpur district of Bihar. The city which resembled the
 city of the gods was at the time of the Buddha, happy, proud,
 prosperous and rich with abundant food, charming and delightful,
 crowded with many and various people, adorned with buildings
 of various descriptions, storied mansions, buildings and palaces
 with towers, noble gateways, triumphal arches, covered courtyards,
 and charming with beds of flowers, in her numerous gardens
 and groves.

And lastly, the Lalitavistara claims that the city rivalled the
 domain of the immortals in beauty (Lefmann, Ch. III. p. 21;
 Mahāvastu, Vol. I. pp. 253 ff). More than once did the Buddha
 visit this wonderful city at which he once looked with an elephant
 look (Div. p. 208). Once in the vicinity of this city, while
 dwelling in a lofty tower on the Markata lake,

Markaṭa lake the Lord went out on a begging excursion (N. B.
 L., Avadānaśataka, p. 18; Div. p. 208). By the side of the
 Markata lake there was the Kūtāgāra where the
 Kuṭāgāra Buddha once took up his dwelling (Bodhisattva-
 vadāna-Kalpalatā, 90th p. 73, N. B. L., Aśokāvadāna, p. 12). We are

¹ According to the Divyāvadāna, the Vaisālakas and the Licchavis were
 two different confederate clans (pp. 55-56, 136).

told in the Mahāvastu that a brahmin named Ālāra Kālāma who was an inhabitant of Vaiśālī once gave instructions to the Śramanas (Vol. II. p. 118). The Licchavis of Vaiśālī made a gift of many caityas (e.g., the Saptāmra caitya, the Bahuputra caitya, the Gotama caitya, the Kapinhya caitya, the Markatahradatira caitya) to the Buddha and the Buddhist Church. Ambapālī, the famous courtesan of Vaiśālī also made the gift of her extensive mango grove to the Buddhist congregation (Law's Study of the Mahāvastu, p. 44). In the Bodhisattvāvadāna-Kalpalatā it is said that the Vaiśālīkas or the inhabitants of Vaiśālī or Viśālā made a rule to the effect that daughters of individuals should be enjoyed by ganas, and should not, therefore, be married (20th. p. 38).

The Videha clan had its seat at Mithilā¹ which is recorded in the Brāhmanas and Purānas to have originally a monarchical constitution. In Sanskrit Buddhist texts (e.g., in the Lalitavistara, pp. 19, 125, 149 etc. as well as in other texts) mention is made of a dvīpa called Pūrvavideha-dvīpa along with three other dvīpas, namely, the Aparagodāniya, the Uttarakuru, and the Jambudvīpa. Dvīpa is obviously used here in the sense of a country, but it is difficult to ascertain which country is meant by Pūrvavideha-dvīpa. The Lalitavistara refers to the script or alphabet of the Pūrvavideha-dvīpa, which the Lord Buddha is said to have mastered in his boyhood (p. 126). The same text refers to the extent of the four respective dvīpas; the Pūrvavideha-dvīpa is credited to have been nine thousand yojanas in extent.

Videha is often referred to as a Janapada whose capital was Mithilā ("Vaideha Janapade Mithilāyām Rājadhānyām": Mahāvastu, Vol. III, p. 172, also Cf. Divyāvadāna, "Videhesu Janapadesu gatvā prabrajītaḥ," p. 424). In the Lalitavistara the Videha dynasty is described as wealthy, prosperous, amiable and generous (chap. III). The Bodhisattvāvadāna-Kalpalatā refers to the city of Mithilā in Videha ruled by a king named Puspadeva having two pious sons, Candra and Sūrya (83, p. 9). The Bodhisattva, in one of his previous births as Maheśa, the

¹ Mithilā is, however, identified by some scholars with the small town of Janakapur just within the Nepal border. Videha is identical with ancient Tirabhukti, that is, modern Tirhut.

renowned elephant of Benares, was invited by the people of Mithilā to cure them of an epidemic (*Mahāvastu*, Vol. I. pp. 286-288). In another of his former existences, the Lord was born as the munificent King Vijitāvi of Mithilā. He was banished from his kingdom and took his abode in a leaf-hut near the Himālayas (*Mahāvastu*, III, p. 41). Two miles from Mithilā, there was a

Javakacchaka village, named Javakacchaka; where Mahā-
usadha, a brahmin, had his residence (*Ibid*, Vol.
II, p. 83).

The country of the Mallas is referred to in the *Dvāvimśāvadāna*
(*N. B. L.*, p. 86). The same source refers to a
Malla village, Kus'i by name, in the country of the
Mallas. The Mukutabandhana caitya of the
Kusīgrāma Mallas, as well as the twin sāla trees of Kusīnārā
Mukutabandhana where the Lord lay in his parinirvāna are
caitya alluded to more than once in the *Divyā-*
Yamakaśāla-*vanam* vadāna (pp. 208, 209 : " parinirvānāya gamiṣyati
Mallānām upavartanam yamakaśālavanam ").
Anomiya Anomiya was an important city in the Malla
kingdom. This city which was once visited by
the Bodhisattva was situated near the hermitage of sage Vasiṣṭha
in the Malla kingdom to the south of Kapilavastu at a distance
of 12 yojanas (*Mahāvastu*, II, 164).

The capital of the Kāśī country was Bārānasī (modern
Kāśī Benares). The Tathāgata once said : " Bārānasīm
gamiṣyāmi gatvā vai Kāśīnāmapurīm " (*Lalitavistara*, p. 406); evidently Kāśī was the larger unit, i.e., the janapada,
and Bārānasī was the capital (purī) of the Kāśīs or the people of
Kāśī ¹ That Kāśī was a janapada is attested to by the same text
(*Ibid*. p. 405). Its capital Bārānasī finds a prominent place in the
literature of Hindus and Buddhists alike, and is again and again
mentioned in the Sanskrit Buddhist texts. In the *Mahāvastu*, Bārā-
nasi is mentioned to have been situated on the bank of the river
Varanā (Vol. III, p. 402), but according to the *Bodhisattvāvadāna*
Kalpalatā Bārānasī was on the Ganges (6th, p. 31 and 32). In the
Divyāvadāna the city is described as prosperous, extensive

¹ Reference is made in the *Lalitavistara* (p. 215) of a certain kind of
cloth called Kāśīka-vastra which was most probably manufactured in Kāśī.

populous, and a place where alms could easily be obtained (p. 73). It was not oppressed by deceitful and quarrelsome people (Ibid. p. 98). The Buddha once set out to go to Kāśī manifesting, as he went, the manifold supernatural course of life of the Magadha people (Buddhacarita Kāvya, Bk. XV, v. 90). The city of Bārānaśī was hallowed by the feet of the Buddha (Sarvārthasiddha) who came here to preach his excellent doctrine. He gave a discourse on the Dharmacakrapravarttana (Wheel of Law) sūtra in the Deer Park near Benares, a fact which is again and again referred to in both Pāli and Sanskrit Buddhist texts (Saundarānanda Kāvya, Ch. III, vs. 10-11; Cf. Buddhacarita Kāvya, Bk. XV., v. 87; Lalitavistara, pp. 412-13, etc.)

Benares was a great trading centre of Buddhist India. Rich merchants of the city used to cross over high seas with ships laden with merchandise. One such merchant once crossed over to the Rākṣasī island which, however, is difficult to be identified (Mahāvastu, III p. 286). A wealthy merchant came to Benares from Takṣaśīlā (mod. Taxila) with the object of carrying on trade (Ibid., II, pp. 166-167). The Divyāvadāna informs us that a caravan trader reached Benares from Uttarāpātha during the reign of King Brahmadatta who heard him saying thus: "Now I have reached Benares, bringing with me articles for sale." He was welcomed by the king who gave him shelter (pp. 510 ff).

Kāśī came in conflict with Kośala several times and each time the king of Kāśī was defeated. At last when he was going to make desperate final attack the king of Kośala refused to fight and abdicated his throne (Mahāvastu, III, p. 349).

Brahmadatta, king of Benares, is said to have once apprehended that a great famine lasting for 12 years would visit Benares. He, therefore, asked the inhabitants of the kingdom to leave the city, but those who had enough provisions were permitted to remain. A large number of people died on account of the famine, but one person who had enormous wealth in his possession gave alms to a Pratyeka-Buddha who went to him. The wife of the person prayed in return for a boon to the effect that a pot of rice cooked by her would be sufficient for hundreds of thousands of people. Her husband prayed that his granaries might always be kept filled up with paddy, and the son in his turn prayed that his

treasures might always be full of wealth although he might spend as much as he liked. All the boons prayed for were granted (Div., pp. 132 ff).

In the Śikṣāsamuccaya (tr. by Bendall) of Śāntideva, a king of Benares is referred to have given his flesh to a hawk to save a dove (p. 99). Another king of Kāśī made a gift of an elephant to a king of Videha on his request. At this time a deadly disease was raging in the kingdom of Videha; but as soon as the elephant stepped on the borders of Mithilā, the disease disappeared (Mahāvastu, I. p. 286 ff). The same source informs us that there once lived in Benares a king whose kingdom extended up to Taxila (Ibid. II. p. 82).

Kośala, during the days of early Buddhism, was an important kingdom and its king Prasenajit an important figure (Bodhisattvāvadāna Kalpalatā, 100th, p. 2). Kulmāspindī, another king of Kośala, is claimed in the Bodhisattvāvadāna to have been none other than the Lord Buddha himself (N. B. L. p. 50). Another virtuous king of Kośala to avoid bloodshed in a war with the king of Kāśī abdicated his throne and went to a voluntary exile. In his exile he greatly helped a merchant who in a later existence came to be born as Ajāta Kaundinya (Mahāvastu, N. B. L., p. 156).

That the ancient Kośala kingdom was divided into two great divisions, the river Sarayū serving as the wedge between the two, is suggested by the Avadānaśataka (N. B. L. p. 20) wherein a reference is made to a war between the kings of North and South Kośala.

Māra karaṇḍa was a locality in the kingdom of Kośala (Mahāvastu, Vol. I. p. 319).

The most important capital city of Kośala was 'Śrāvastī'.¹ This city was full of kings, princes, their councillors, ministers and followers, Kṣatriyas, Brāhmaṇas, householders, etc. (Latitavīstara, Ch. I). There at 'Śrāvastī' was the

¹ Śrāvastī is identical with the great ruined city on the south bank of the Rapti called Sabeth-Mabeth.

Sāketa was another capital of the Kośala kingdom. In the Mahāvastu Avadāna (Mahāvastu, Senarts' Ed., Vol. I., p. 343) we read that Sujāta, one of the descendants of Māndhātā became king of the Ikṣvākus in the great city Sāketa. The city is mentioned in the Bodhisattvāvadāna Kalpalatā (3rd, P. 2) to have been adorned with domes.

famous garden of Anāthapindika at Jetavana frequently referred to in Pālī and Sanskrit Buddhist texts. There the Buddha stayed with his retinue of bhikkhus for a number of times and received hundreds of householders as followers and disciples. The Divyāvadāna informs us that Mahākāśyapa desirous of going to Madhyadeśa first reached Sindhu and then Śrāvastī (p. 581). Merchants of Śrāvastī went to Ceylon crossing over the high seas (N. B. L. Avadānaśataka p. 19; cf. Bodhisattvāvadāna Kalpalatā, 7th, p. 50). In the city of Śrāvastī a poor brahmin named Svastika took to cultivation to earn his livelihood (Ibid. 61st P. 2). It was in this city that the Buddha gave religious instructions to the citizens whose darkness of ignorance was thereby dispelled (Ibid. 6th, p. 3; 79th p. 2; 82nd p. 2). The royal family of the Kośalas is referred to in the Lalitavistara (pp. 20-21) as one in which Bodhisattva might desire to be born.

The Mahāvastu (III p. 101) refers to the Nyagrodhārāma of Kośala where the Buddha is said to have once taken up his residence. It was at the Jetavana grove of Śrāvastī that Devadatta sent assassins to kill the Lord who, however, received the murderers very hospitably (Avadānaśataka, N. B. L. p. 27). It was also at this grove that when Prasenajit, king of Śrāvastī, was retiring after adoring the Lord, 500 geese came to him and announced that King Pañcāla had been greatly pleased to notice the King of Kośala's devotion, and was coming to congratulate him on his conversion to the faith (Ibid. pp. 12-13). King Bimbisāra also interviewed the Lord at Jetavana (Ibid. p. 45). The same text refers to the fact that the Lord made no distinction as to proper and improper times in preaching the truths of religion. One day he preached while cleansing the Jetavana with a broom in hand (Ibid. p. 29). The Bodhisattvāvadāna Kalpalatā (52nd, p. 20) refers to a king of Kośala named Hiraṇyavarmā who imposed a fine on a brahmin named Kapila.

Cedi — Reference to Cedi as one of the sixteen Janapadas of Jambudvīpa is made in the Lalitavistara (p. 22). The ancient Cedi country lay near the Jumna and was contiguous to that of the Kurus. It corresponds roughly to the modern Bundelkhand and the adjoining region.

Vatsa — Like the Cedi kingdom the Vatsa Janapada is also referred to in the *Lalitavistara* (p. 27). The Vatsa dynasty is therein described as rich, thriving, kind and generous. The *Mahāvastu* (Vol. II. p. 2) refers to King Udayana of the Vatsa country and his capital Kauśāmbī.¹ The same

Kauśāmbī text refers to the fact that King Bimbisāra of Magadha and Udayana of Avantī requested the Lord, just when he had descended from the Tusita heaven, to honour Rājagṛha or Kauśāmbī by making it his birth place.² In a comparatively modern Sanskrit Mahayanist text (N. B. L. p. 269), the monastery of Ghosīrā, in the suburbs of Kauśāmbī is referred to. The site may probably be identical with the old Ghositārāma of Kosāmbī referred to so frequently in the Pāli Vinaya texts. Āśvaghoṣa in his *Saundarānanda-Kāvya* (Law's translation, p. 9) refers to a hermitage (ārāma) of one Kuśāmba where the city of Kauśāmbī was built.

The Śīsumāra hill identical probably with Śīsumāra Hill Sumsumāragiri of the Pāli Jātakas which sheltered the Bhagga (Bhārga) state was included in the Vatsa territory. There on that hill lived a rich householder named Buddha. He gave his daughter Rūpiṇī to the son of Anāthapiṇḍada (N. B. L. *Dīvyāvadānamālā*, p. 309).

Matsya — The Matsya country, one of the 16 Janapadas enumerated in the *Lalitavistara* (p. 22), comprises the modern territory of Jaipur; it included the whole of the present territory of Alwar with a portion of Bharatpur. The capital of the Matsya country was Virātanagara or Vairāt (so called because it was the capital of Virāta, King of the Matsyas) which has perhaps a veiled reference in the name Bairatiputra Samjaya referred to in the *Mahāvastu* (III. pp. 59, 90).

Sūrasena — The capital of the Sūrasena Janapada was Mathurā, generally identified with Maholi, five miles to the south-west of the present town of Mathurā or Muttra (U. P.).

¹ The *Bodhisattvāvadāna-Kalpalatā* (35th, p. 3.) has a similar reference where it is stated that Kauśāmbī was ruled by the Vatsa King Udayana. Kauśāmbī is identical with modern Kosam near Allahabad.

² *Mahāvastu* (Senarts' Ed.), Vol. II, p. 2.

Mathurā — In the *Lalitavistara* (p. 21) the city of Mathurā is described as rich, flourishing and populous, the metropolis of King Suvāhu of the race of the valiant Kāṁsa. Upagupta, the teacher of Aśoka, was the son of Gupta, a rich man of Mathurā (*Aśokāvadāna*, N. B. L., p. 10.) He was intended by his father to be a disciple of Soṇavāsi (*Bodhisattvāvadāna Kalpalatā*, 72nd, p. 2-3) who was a propagator of the Buddhist faith at Mathurā.

At Urumuṇḍa, a hill in Mathurā, Soṇavāsi converted Naṭa and Bhaṭa, two nāgas and erected two vihāras of the same name in commemoration of their conversion (*Ibid*; also Cf. *Bodhisattvāvadāna-Kalpalatā* 71st, p. 13 for a reference to the Urumuṇḍa Hill). The famous courtesan Vāsava-dattā lived at Mathurā (*Div.* p. 352). There also lived in Mathurā two brothers, Naṭa and Bhaṭa, both merchants (*Ibid.* p. 349). One Padmaka, beholding in his youth, a dead body felt disgusted with the world, and became eventually a hermit. When at Mathurā, he entered the house of a prostitute for alms; she was, however, charmed with the hermit's appearance and sought his love (*N. B. L.*, *Aśokāvadāna*, p. 15). The *Divyāvadāna* seems to attest to the fact that there was a bridge of boats between Mathurā and Pāṭali-putra (p. 386). Upagupta is credited to have converted 18 lacs of the people of Mathurā (*Bodhisattvāvadāna-Kalpalatā*, 72nd, p. 71).

Another important city of the Sūrasena janapada was Kānyakubja. Kuśa, the son of Abūdā, the chief queen of Ikṣvāku, king of Benares, married Sudarsanā, the daughter of the king of Kānyakubja in Sūrasena (*N. B. L.*, *Kuśa Jātaka*, p. 110). The same story is more elaborately given elsewhere. Mahendraka, the tribal king of Bhadrakasat in Kānyakubja had a beautiful daughter. Alindā, the chief queen¹ of the king of Benares (Subandhu was his name) immediately after the king's accession to the throne, set a negotiation on foot for her son's marriage to the daughter of king Mahendraka. The match was soon settled and the nuptials were celebrated at Kānyakubja (*N. B. L.*, *Mahāvastu-Avadāna*, p. 143 ff). The *Bodhisattvāvadāna-Kalpalatā* refers to the Kānyakubja forest (80th,

¹ The name of the queen is given as Abūdā in the *Kuśa Jātaka* which is but a substance of this story.

p. 77) which must have been situated somewhere near the city of the same name.

The ancient Kuru country is mentioned in the *Lalitavistara* as one of the sixteen janapadas of Jambudvīpa and may be said to have comprised the Kuru-ksetra or Thaneshwar. The district included Sonapat, Anun, Karnal, and Pānīpat, and was situated between the Sarasvatī on the north and Drśadvatī on the south. In the *Kalpadruma-avadāna* (N. B. L., p. 297) it is stated that the Buddha once visited the city of the Kauravas which seems to have probably been the capital of the Kuru country, but unfortunately the name of the city is not given. It is, however, possible on the epic authority to identify the Kaurava city with Hastināpura which is several times mentioned in the Sanskrit Buddhist text. The

Hastināpura *Bodhisattvāvadāna-Kalpalatā* definitely states that it was the capital of the Kuru kings (3rd Pallava 116; 64th, p. 9). It is stated that King Arjuna of Hastināpura was in the habit of killing those holy men who were unable to satisfy him by answers to the questions put by him (*Mahāvastu-avadāna*, III., p. 361). Sudhanu, son of Subāhu, another king of Hastināpura, fell in love with a Kinnari in a distant country, and came back with her to the capital where he had long been associated with his father in the government of the kingdom. (*Mahāvastu*, Vol. II, pp. 94-95) Utpala, son of Vidyādhara, a serpent catcher, dwelt at Hastināpura in the vicinity of Valkalāyana's hermitage (*Bodhisattvāvadāna-Kalpalatā*, 64th, p. 62.) The city is described in the *Divyāvadāna* as a rich, prosperous and populous city. Close by there was a big lake full of lotuses, swans and cranes (p. 435). This, it can be surmised, was the Dvaipāyana-hrada. The place was visited by the Buddha. Here an excellent brahmin approached him and praised him (*Ibid.* p. 72). The city was once ruled over by a pious and righteous king named Uttarapañcāla Mahādhana. In the *Divyāvadāna* Hastināpura is described as a rich, prosperous, and populous city (p. 435). The *Lalitavistara* refers to Hastināpura as having been ruled by a king descended from the Pāṇḍava race, valiant and the most beautiful and glorious among conquerors (Chap. III).

Mention is often made in the Sanskrit Buddhist sources as well as in Pāli texts of the Uttarakuru country (Uttarakuru) (Uttarakurudvīpa), obviously a mythical region. The Lalitavistara refers to four Pratyanta-dvīpas or border-countries; they are Pūrvavideha, Aparagodānīya, Uttarakuru and Jambudvīpa (19; cf. Bodhisattvāvadāna-Kalpalatā, 4th, p. 48, 50 & 71). The alphabet of the Uttarakuru country is also referred to as having been mastered by the Buddha (Ibid. p. 126). The Uttarakurudvīpa is stated to have been ten thousand yojanas in extent (Ibid. p. 149). In the Divyāvadāna it is mentioned as an island where people lived unattached to the worldly life (p. 215).

Pañcāla was originally the country north and west of Delhi from the foot of the Himālayas to the river Pañcāla Chambal, but it was divided into north and south Pañcāla, separated by the Ganges. It roughly corresponds to modern Budaon, Furrukhabad and the adjoining districts of the United Provinces.

That the Pañcāla country was divided into two divisions is attested to by the Divyāvadāna wherein we read of two Pañcāla Viśayas: Uttara Pañcāla and Dakṣiṇa Pañcāla. The Jātakas as well as the Mahābhārata also refer to these two divisions of the country. According to the Divyāvadāna (p. 435) the capital of Uttara Pañcāla was Hastināpura, but according to the Jātakas (Cowell's Jat. III., p. 230) the capital was Kampillanagara. The Mahābhārata, however, states that the capital of Uttara-Pañcāla was Ahicchatra or Chatravati (identical with modern Ramnagar in the Bareilly district) while Dakṣiṇa Pañcāla had its capital at Kampilya (Mbh. 138, 73-74) identical with modern Kampil in the Furrukhabad district, U. P. and Padumāvati, the wife of a Pañcāla king is referred to in the Mahāvastu (III. p. 169).

According to the Divyāvadāna, Hastināpura was the capital of the Pañcāla kingdom but according to the Epics and the Jātakas, Kampilya was the capital. In one of his former existences the Buddha was born as Raksita, son of Brahmadaṭṭa's priest. This Brahmadaṭṭa was the king of Kampilya in Pañcāla (Mahāvastu, I., p. 283). In one of his former existences, the Bodhisattva was

¹ For reconciliation of these apparent discrepancies in the different evidences see my "Geography of Early Buddhism"-pp. 18-19.

Puṇyavanta, son of Añjanas, king of Bārāṇasī. Once he with his four friends set out on a journey to Kāmpilya in order to test the usefulness of their respective excellences (Mahāvastu, Vol. III. p. 33). When Prasenajit, king of Śrāvastī, was retiring from Jeta-vana after adoring the Buddha, 500 geese came to him, and announced that the king of Pañcāla had been greatly pleased to notice Prasenajit's devotion (N. B. L., Aśokāvadāna, pp. 12-13). Kāmpilya in the kingdom of Pañcāla is mentioned in the Bodhisattvāvadāna Kalpalatā to have been ruled by a pious king Satyarata (66th P. 4) and by King Brahmadaṭṭa (68th P. 9).

The Śivī country is mentioned in the Lalitavistara (p. 22) as well as in the Mahāvastu (Law, 'A Study of the Mahāvastu', p. 9) as one of the sixteen janapadas of Jambudvīpa. According to the Jātakas (Jāt. IV, p. 401) Aritthapura was the capital of the Śivī kingdom. Ariṣṭhapura (Pāli Ariṭṭhapura) is mentioned in the Bodhisattvāvadāna-Kalpalatā (2nd, p. 2 and 3) to have been ruled by King Śrisena. The same text refers to the city of Śivavati, doubtless identical with the capital of the Śivī country, to have been ruled by King Sivi (91st P. 6). In a passage of the Rgveda (VII. 18, 7) there is a mention of the Sivi people along with the Alinas, Pakthas, Bhalānases and Viśanins. Early Greek writers also refer to a country in the Punjab as the territory of the Sibi. It is highly probable that the Siva country of the Rgveda, the Sibi country of the Jātakas, and the Sibi country of the Greek geographers are one and the same. Patañjali mentions a country in the north called Śivapura (IV. 2, 2) which is certainly identical with Sibipura mentioned in a Shorkot inscription (Ep. Ind., 1921, p. 6). The Siva, Sibi or Sibi territory is, therefore, identical with the Shorkot region of the Punjab - the ancient Śivapura or Sibipura. Strictly speaking the Sivi country should, therefore, be included in the Uttarāpatha-

Daśārṇya according to the Lalitavistara and the Mahāvastu, was one of the sixteen janapadas of Jambudvīpa.

Daśārṇya The country has been mentioned in the Mahābhārata (II, 5-10) as well as in the Meghadūta of Kālidāsa (24-25). It is generally identified with the Vidisā or Bhilsā region in the Central Provinces.

The Aśmaka country is referred to in the Mahāvastu (III 363)

wherein it is stated that there was a hermitage on the Godāvari in the Āśmaka country where Sarabhaṅga, the son of the royal priest of Brahmadatta, king of Kampilya, retired after having received ordination. The country is doubtless identical with Pāli Assaka whose capital was Potala or Potana. Asaṅga in his Sūtrālamkāra mentions another Āśmaka country which, however, was situated on the Indus. Asaṅga's Āśmaka seems, therefore, to be identical with the kingdom of Assakenus of the Greek writers which lay to the east of the Sarasvatī at a distance of about 25 miles from the sea on the Swat valley. Āśmaka of the Sanskrit Buddhist texts, was situated on the Godāvari. Strictly speaking, therefore, the Āśmaka country lay outside the pale of Madhyadeśa.¹

In early Pāli literature, Assaka has been distinguished from Mūlaka which lay to its north, but has always been associated with Avantī which lay immediately to the north-east. The Gaṇḍavyūha refers to the city of Samantamukha in the Mūlaka country (N. B. L., p. 91).

Avantī² is referred to in the Mahāvastu and the Lalitavistara as one of the 16 janapadas of Jambudvīpa. The Bodhisattvāvadāna refers again and again to King Udayana of Avantī (N. B. L. p. 74). There in the vicinity of Avantī lived Uttara and Nalaka, the two sons of one Jayī, the family priest of King of Tvarkaṣa, (N. B. L., Bhadrakalpāvadāna, p. 44).

According to Pāli texts (Dīpavaṃsa, Oldenberg's Edn. p. 57) the capital of Avantī was Ujjeni or Ujjayini which, however, according to Sanskrit Buddhist texts, was included in the Dakṣiṇāpatha. The Mahāvastu (Vol. II, p. 30) states that after the birth of the Bodhisattva, Asita, a brahmin of Ujjayini in Dakṣiṇāpatha, who had lived long on the Vindhya mountain, came from the Himālayas, his recent abode, to see the Bodhisattva.

Ujjayini is also referred to in the Bodhisattvāvadāna Kalpalatā (76th, p. 10).

¹ For various references to the Assaka or Āśmaka tribe and their different settlements, see my Geography of Early Buddhism, pp. 21-22.

² Avantī roughly corresponds to modern Malwa, Nimar and adjoining parts of the Central Provinces.

Kapilavastu is famous in the history of Buddhist India as the home of the Śākya (Saundarānanda Kāvya, Ch. I. also Cf. Mahāvastu: Law's "A Study of the Mahāvastu", pp. 55 ff). It was also known as Kapilasya vastu (Saundarānanda Kāvya, Ch. I.). The Lalitavistara calls it Kapilavastu and sometimes Kapilapura (p. 243) or Kapilāhvayapura (p. 28). All these names occur also in the Mahāvastu (Vol. II. p. 11). As to the origin of the name Kapilavastu we have to turn to the Saundarānanda Kāvya where it is stated that as the city was built in the hermitage of the sage Kapila it was called Kapilavastu (Ch. I.). The Divyāvadāna also connects Kapilavastu with the sage Kapila (p. 548). In the Buddhacarita Kāvya (Bk. I. verse 2) Kapilavastu is described as the dwelling place of the great sage Kapila. It was surrounded by seven walls (Mahāvastu, II, 75) and is always referred to by the Lalitavistara as a Mahānagara or great city with a good number of gardens, avenues and market places (pp. 58, 77, 98, 101, 102, 113, 123). There were four city gates and towers all over the city (Ibid p. 58). An explanation of the origin of the Śākya is given in the Saundarānanda Kāvya (Ch. I) where-in it is stated that as the Śākya built their houses surrounded by Śāka trees, they were called Śākya. The Mahāvastu gives a story of the foundation of Kapilavastu and the settlement of the Śākya there (Vol. I. p. 350 ff). The Lalitavistara (pp. 136-137) gives 500 as the number of members of the Śākya Council.

Kapilavastu is stated to have been immensely rich, an abode of the powerful, a home of learning, and a resort of the virtuous. It was full of charities, festivals and congregations of powerful princes. It is described as having a good strength of horses, elephants and chariots (Saundarānanda Kāvya, Ch. I.). With arched gateways and pinnacles, (Buddhacarita Kāvya, Bk. I. v. 5) it was surrounded by the beauty of the lofty table-land (Ibid. V. 2). In this city none but intelligent and qualified men were engaged as ministers (Saundarānanda Kāvya, Ch. I.). As there was no improper taxation, the city was full of people (Ibid), and poverty could not find any place there where prosperity shone resplendently (Buddhacarita Kāvya, Bk. I, V. 4).

In the city of Kapilavastu the Buddha gave his religious discourse and his relations listened to it with great eagerness

(Saundarānanda Kāvya, Ch. II, v. 26). At a retired place, 96 miles from Kapilavastu, in the kingdom of the Mallas, in the vicinity of the āśrama of Vasiṣṭha, the Bodhisattva Gautama had parted with his servant Chandaka and his horse Kaṇṭhaka (Mahāvastu, Vol. II, pp. 164-165).

The Uposadhāvadānam (N. B. L. p. 265) refers to the
 Nyagrodha Nyagrodha garden near Kapilavastu. Viśvāmitra
 garden was a young preacher who resided at Kapilavastu
 (N. B. L. Gaṇḍavyūha, p. 92). Sobhita was a rich Śākya of
 Kapilavastu (Avadāna-Śataka, N. B. L. p. 37). Another rich
 Śākya of the city had his only daughter named Śuklā (Ibid. p. 35).

Gayā named after the royal sage of the same name is often
 mentioned as a city visited by the Lord. The
 Gayā river Nairāñjanā (Phalgu) which flows through
 the city was also visited by him (Buddhacarita, Bk. XII. vs. 87-88).
 The Buddha crossed the Ganges and went to the hermitage of
 Kāśyapa at Gayā (Ibid., Bk. V. XVII, 8). He dwelt on the bank
 of the river Nairāñjanā at the foot of the Bodhi
 Nairāñjanā river tree where Māra approached him and asked him
 to leave the world (Div. p. 202).

In the Mahāvastu (Vol. II. p. 123) it is stated that the Buddha
 came to Uruvilva where he saw nicely looking
 Uruvilva trees, pleasing lakes, plain grounds, and the trans-
 parent water of the Nairāñjanā river. From Uruvilva the Lord
 wanted to go to Benares. He directed his steps accordingly towards
 that holy city. His route lay through Gayā, Nāṭal, Bundadvira
 Lohitavastuka, Gandhapura and Sārathipura (N. B. L., Mahā-
 vastu-avadāna, p. 157, cf. Lalitavistara, pp. 406-7). From Gayā
 the Buddha had, however, gone to Aparagayā
 Aparagayā where he was invited by Sudarśana, the king of
 snakes (A Study of the Mahāvastu, p. 156).

The Gayāśīrṣa mountain was situated at Gayā from where
 the Buddha went to Uruvilva and Senāpatigāma
 Gayāśīrṣa mountain for the attainment of Perfect Enlightenment (A
 Study of the Mahāvastu, p. 81; cf. Lalitavistara p. 248). The
 Lalitavistara (p. 405) refers to the Bodhimandā
 Bodhimandā of Gayā not far from which the Bodhisattva met
 an ājīvika.

Cundādvila was a city once visited by the Buddha where he announced to the Ājīvaka named Upaka that without a master he had become the Buddha (*A Study of the Mahāvastu*, pp. 156-57). It is, however, difficult to identify the city.

A rich and prosperous city referred to in the Bodhisattvāvadāna-Kalpalatā (56th, p. 2) was obviously a mythical city.

The rich village of Nālandā is stated in the Mahāvastu (Vol. III. p. 56.) to have been situated at a distance of half a yojana from Rājagṛha. Nālandā is identified with modern Baragaon, seven miles to the north-west of Rajgir in the district of Patna. (See my "Geography of Early Buddhism," p. 31 for more details).

These were the two cities mentioned in the Bodhisattvāvadāna Kalpalatā to have been visited by Buddha Vipassī and Gautama Buddha (27th, p. 54 and 39th, p. 2). They cannot, however, be identified.

According to the Buddhist tradition recorded in the Divyāvadāna the eastern boundary of the Madhyadeśa extended up to Puṇḍravardhana (pp. 21-22). Yuan Chwang, the celebrated Chinese traveller, also holds the same view ; but according to the Mahāvagga of the Vinaya Piṭaka it extended up to Kāśāgala. Puṇḍravardhana was a stronghold of the Niganthas. It once happened that a Professor of the Nigantha school who reviled the religion of the Buddha, had got a picture painted representing himself with the Buddha lying at his feet. This he had widely circulated in the province of Puṇḍravardhana. Aśoka heard of it and was so enraged that he desired to punish him. (N. B. L., Aśokāvadāna, p. 11). The same story is related also in the Divyāvadāna in a slightly different version (p. 427). The Divyāvadāna adds that here in Puṇḍravardhana 18,000 Ājīvikas were killed (p. 427). The Bodhisattvāvadāna Kalpalatā (93rd, p. 3-4) states that Sumāgadhā, daughter of Anāthapīṇḍada was married to a person at Puṇḍravardhana (a variant reading of Puṇḍravardhana). The details of the story are given in Sumāgadhā Avadāna wherein it is stated that the name of the groom was Vṛsabhaddatta (N. B. L., p. 237 ; also cf. Divyāvadāna, p. 402).

In the Divyāvadāna, Dvīpavatī is mentioned as a city ruled by the king Dvīpa. It was rich, prosperous and populous (p. 246). The city is stated to have been the birth place of Dipamkara Buddha (Bodhisattvāvadāna Kalpalatā, 89th, p. 75). The city cannot, however, be identified.

It was a city ruled by a king named Ksema. There lived in that city a merchant banker who was a staunch supporter of the Tathāgata named Ksemamkara (Divyāvadāna, p. 242). The city, probably a mythical one, cannot be identified.

It was a beautiful city of Mahāsudarśana (Divyāvadāna, Kuśāvati p. 227).

The hermitage of Kapila was by the side of the Himālayas (Saundarānanda Kāvya, Ch. I, V. 5). This is also corroborated by the evidence of the Divyāvadāna (p. 548) wherein it is stated that the hermitage of the sage Kapila was situated not far from the river Bhāgirathī by the side of the Himālayas.

It was a city inhabited by a prostitute famous for her charity (Bodhisattvāvadāna Kalpalatā, 51st, p. 6). King Sobha built in this city a stūpa dedicated to the teacher Kakusandha (Ibid 78th, p. 28).

To the north of Kāśī by the side of the Himālayas there was a hermitage Sāhañjana where lived a sage named Kāśyapa (Mahāvastu, III, 143).

Once while the Buddha was engaged in deep meditation for six years at Senāpatigrāma in Uruvilva, a public woman named Gavā kept a coarse cloth on the branch of a tree for the Buddha's use after meditation. By virtue of this noble deed, she was reborn in heaven as a nymph (A Study of the Mahāvastu, p. 154).

There was a city named Uttara, which was 12 yojanas from east to west, and seven yojanas from south to north. Seven walls surrounded the city and there were seven large tanks. The city-gates and palaces were decorated with glass, gold, silver and other valuable gems and jewels.

The king of the city was a Ksatriya and a Rājacakravartti (Mahāvastu, I. , p. 249).

The Madrakavisaya is referred to in the Mahāvastu (III. p. 15).

The same text also refers to its king (p. 9).

Madraka

Madraka country is doubtless identical with the

Maddarattha of the Pāli texts.

Kuślgrāmaka, obviously a village, is referred to in the Divyāvadāna (p. 208). Its variant reading is Kuśilagrāmaka or Kuśalagrāmaka which, however, is

Kuślgrāmaka

grāmaka or Kuśalagrāmaka which, however, is

difficult to be identified.

Brahmottara, a city, is mentioned in the Divyāvadāna (p. 602)

along with two other cities, Sadamattakam and

Brahmottara

Nandanam. These two cities cannot be identified,

but Brahmottara is probably identical with Suhmottara of the Purāṇas which is only a misreading for Brahmottara.

Misrakavana is referred to along with Nandana-

Misrakavana

vana and Pāriyātra in the Divyāvadāna

(pp. 194-195).

Vāsavagrāmaka is referred to in the Divyāvadāna (1, 4, and 10 ff). The village must be identified with some

Vāsavagrāmaka

locality near Śrāvastī.

Srughna

Srughna is referred to in the Divyāvadāna (p. 74).

This is the place of the Buddha's descent from Heaven which

is referred to in the Divyāvadāna (pp. 150 and 401).

Sāṅkāśya

Sāṅkāśya is doubtless identical with Pāli Saṅ-

kassa or Saṅkissa. The place is generally identified with Sankisa Basantapura, situated on the north bank of the river Iksumati now called Kālīnadi between Atrāñji and Kanoj, and 23 miles west of Fategarh in the district of Etah and 45 miles north-west of Kanoj.

The Brahman district of Sthūna formed the western boundary of the Madhyadeśa (Div. 21-22 ; Vinaya Texts.

Sthūpa

S. B. E. XVII, pp 38-39). Sthūna or Pāli Thūna

may be identified with Thanoswar. (See my "Geography of Early Buddhism," p. 2 and foot note 2).

Rāmagāma (Ramagrāma) was the capital of the Koliyas or

Rāmagrāma

Kauliya tribe, a story of whose origin is detailed in the Mahāvastu-avadāna (Vol. I. 355). Aśoka

caused a caitya and other religious edifices to be erected at Rāmagāma. The Divyāvadāna refers to the eighth stūpa to have been erected at Rāmagāma; apparently it was the last of the eight stūpas built over the relics of the Master (Div. p. 380).

References to the Lumbini garden as the birth place of the Buddha are numerous, but they have no special geographical import. The Rummindei pillar inscription of Aśoka locates beyond doubt the Lumbini grove. The inscription on Nigliṭva pillar (now situated 38 miles north-west of Uskabazar Station on the B. N. W. Ry.) shows that it was erected near the stūpa of Konāgamana, but it is not now *in situ*.

At Bhaṇḍāligrāma the Lord converted a Caṇḍālī and at Pātala (probably Pāṭalīputra) he made Potala, a follower of his creed, to erect a splendid stūpa on his hair and nails. The Lord said to Indra that a king, Milinda by name, would also erect a stūpa at Paṭala (Bodhisattvāvadāna Kālpataṭā 57 th P.).

Contemporaneous with the Buddha who was at that time lodged in the Venuvana on the side of the Kalan-dakanivāpa at Rājagṛha, there lived in a retired village named Dakkhiṇagiri one Sampurṇa, a brahmin, as rich as Kuvera (N. B. L., Avadānaśataka, p. 17).

Dipavati or Dipāvati is described as a large royal city extending over an area of 84 square miles (Mahāvastu, Dipavati N. B. L., p. 118). Sarvānanda, king of this great city, once visited the great vihāra of Prasannaśīla, and thence brought the Buddha Dipamkara to his metropolis. (N. B. L. Piṇḍapātrāvadānam, p. 195). The city cannot, however, be identified.

Kṛśānagrāma or Kṛsigrāma is suggested in the Lalitavistara to have been situated somewhere near Kapilavastu (p. 135). The village may probably be identified with the place where the Bodhisattva gave up his crown and sword and cut off locks of his hair.

RIVERS, MOUNTAINS, ETC. OF MADHYADEŚA

There is a reference to the Pāṇḍava Hill in the Mahāvastu (II. 198) where the Bodhisattva Gotama once took up his dwelling. It is difficult to identify the hill.

Tattulya, Avarṭa, Niloda, Varambha, Aṣṭādaśavakra and Dhūmanetra mountains—The Bodhisattvāvadāna Kalpalatā refers to a number of mountains mentioned here (6th Pallava, 69-88). But they do not lend themselves to any identification.

Caṇḍagiri The Mahāvastu refers to a mountain called Caṇḍagiri (III. 130) which it is not possible to identify.

The holy river Gangā is often mentioned in both Pāli and Sanskrit Buddhist sources. More than once the **Gangā** Bodhisattva arrived on the Ganges; on one occasion the river was full to the brim (Lalitavistara p. 407; also cf. Mahāvastu, III, p. 201.)

According to the Lalitavistara the big palaces of **Kailāśa Parvata** King Suddhodana are said to have resembled the **Kailāśa Parvata** (p. 211).

The river Yamunā is more than once mentioned in the Mahāvastu (Vol. III. p. 201). Sarabhaṅga, a disciple of Kāśyapa, was present at a great sacrifice held at a place between the Ganges and the Yamunā (N. B. L., Mahāvastu, p. 160).

Pāriyātra or **Pāripātra** mountains formed according to both Brahmanical and Buddhist tradition the southern boundary line of the Madhyadeśa. It is a branch of the Vindhyas and is mentioned in the Divyāvadāna along with Mandākinī, Caitraratha, Pārusyaka, Nandanavana, Misrakāvana and Pāṇḍukambalaśilā etc. (pp. 194-195).

The Gurupādaka hill is referred to in the Divyāvadāna (p. 61) in connection with the story of Maitreya who is supposed to have repaired to the Gurupādaka hill, perhaps a legendary name.

Himavanta The Himālayas are mentioned everywhere in Sanskrit Buddhist literature.

They are again and again mentioned in connection with the penance and sambodhi of the Buddha. They **Bodhiṇī and Bodhidruma** certainly refer to the famous Bo-tree of Bodhi Gayā at the foot of which the Buddha attained Enlightenment

UTTARĀPATHA

COUNTRIES, CITIES, VILLAGES, RIVERS, MOUNTAINS, ETC.

According to both Pali tradition contained in the *Mahāvagga* (Vinaya texts, S.B.E., XVI, pp. 38-39) and Sanskrit Buddhist tradition contained in the *Divyāvadāna* (pp. 21-22), the Uttarāpatha or northern country lay to the west and north-west of the two Brāhmana districts of Sthūna (Thūna) and Upasthūna. Roughly, therefore, the northern country extended from Thaneswar to the eastern districts of modern Afghanistan comprising the tract of land including Kāśmīr, the Punjab and the North-western provinces, and part of Sind. It is significant that Sanskrit Buddhist texts do not enumerate Gandhāra and Kamboja, both in Uttarāpatha, in their traditional list of the sixteen Mahājanapadas, but mention Śivi and Dasārṇa instead. And as far as we have been able to ascertain these texts hardly ever refer to the two countries of Gandhāra and Kamboja though mention is made of Takṣaśīlā more than once in the *Divyāvadāna*, the *Aśokāvadāna* and elsewhere.

Takṣaśīlā (modern Taxila identical roughly with the district of Rawalpindi in the Punjab) was the capital of Takṣaśīlā the Gandhāra kingdom. The Buddha was in one of his former births born as a king of Bārāṇasī, and his empire extended to Takṣaśīlā where he had once marched to suppress a revolt (*Mahāvastu*, Vol. II, 82). In another of his former existences when the Buddha had been born as King Candraprabha, the city of Takṣaśīlā was known as Bhadrasiḷā; but later it came to be known as Takṣaśīlā because here the head of Candraprabha was severed by a beggar brahmin (*Divyāvadānamālā*, N.B.L., p. 310.)

During the reign of Aśoka a rebellion broke out in the distant province of Takṣaśīlā, and Kuṇāla, son of Aśoka, was sent to quell the disturbance. The subsequent tale, tragic and beautiful at the same time, is told in the *Bodhisattvāvadāna Kalpalatā*,¹ the *Aśokāvadāna* (N. B. L. pp. 9-10) as well as in the *Divyāvadāna* (pp. 371 ff.) They give us the account of how Kuṇāla refused the love of his step-mother, how his two eyes were uprooted by

¹ According to the *Bodhisattvāvadāna Kalpalatā* (59th, p. 59) Taxila, however, belonged to King Kuṇjarakaṇṇa when Kuṇāla was sent to conquer it.

way of revenge by that jealous lady, and how eventually he was driven out from Taxila where he was posted as Viceroy. Kunāla with his devoted wife Kāñcanamālā wandered from place to place and at last came to the coach-house of Aśoka where he sang a song on his lute which attracted the attention of the king. The king then recognised his son and came to know all that had happened. Tisarakṣitā was punished to death, and Kuṇāla got back his eyes.

From the *Divyāvadāna* it appears that Takṣaśilā was included in the empire of Bindusāra of Magadha, father of Aśoka, as well.

The *Divyāvadāna* refers to the beautiful city of Kāśmīra which was inhabited by the learned (p. 399).

Kāśmīra Mādhyantika, a Bhikṣu, was sent to Kāśmīra as a missionary by his spiritual guide Ānanda.

Kāśmīra at that time was peopled solely by the Nāgas (N. B. L. *Avadāna-Śataka*, p. 67; also Cf. *Bodhisattvāvadāna Kalpalatā*, 70th, p. 2-3) The *Bodhisattvāvadāna Kalpalatā*, (p. 105 p. 2) also refers to a Bhikṣu, Raivata by name, of Śailavihāra in Kāśmīra. The author of the "Sragdharā stotram" was a Buddhist monk of Kāśmīra.

In Uttarāpatha there was a city named Bhadrāśilā, rich, prosperous and populous. It was 12 yojanas in length and breadth, and was well-divided with four gates and adorned with high vaults and windows. There was a royal garden in the city named Manigarbha (*Divyāvadāna*, p. 315). According to the *Bodhisattvāvadāna Kalpalatā*, the city was situated to the north of the Himalayas and that it was ruled by king named Candraprabha (5th. p. 2 and 6). The city came, later on, to be known as Takṣaśilā because here the head of Candraprabha was severed by a beggar brahmin (*Divyāvadānamālā*, N. B. L. p. 310).

Mañjudeva, king of the mount Mañjusri in China (obviously a mythical one) seeing the Kālihrada full of monstrous aquatic animals, and the temple of Svayambhū almost inaccessible, opened with his sword many of the valleys on the southern side of the lake. He opened the valleys of Kapotāla, Gandhavatī, Mrgāsthali, Gokarna, Varaya and Indravatī in succession.

After the departure of the Lord Krakuchanda from Nepal, Svayambhū produced eight vitarāgas or holy men who had mastered their passions. They lived there, granted happiness and prosperity to all creatures. One of those eight vitarāgas or holy men was Gokarṇeśvara, in Gokarna or the Vāgmatī where it falls from the mountain. (Svayambhū purāṇa, N. B. L., p. 253).

It is modern Sutlej, a tributary of the Ganges. Kinnarī Manoharā, wife of Prince Sudhanu, son of Suvāhu, Satadra river king of Hastināpura, while going to the Himālayas, crossed the river Śatadru and proceeded to the mount Kailāsa (A Study of the Mahāvastu, p. 118).

Vajrāvati Vajrāvati in Uttarāpatha was ruled by king Vajracanda (Bodhisattvāvadāna Kalpalatā, 103rd, p. 4).

Pushkarāvati or Puṣkalāvati Puṣkarāvati is referred to in the Bodhisattvāvadāna Kalpalatā (32nd p. 40). The city is probably identical with Peukalautes of the Greek geographers which is the same as modern Peshawar.

The country of the Kīrātas, Daradas, Cīnas and Huṇas are referred to in the Lalitavistara (pp. 125-26).

Sākala The city of Sākala is referred to in the Divyāvadāna (p. 434). It is doubtless identical with Sāgala (modern Sialkot in the Punjab), the city of the famous king Milinda.

The river Sindhu or Indus is referred to in the Divyāvadāna (p. 581). It is stated therein that Mahākātyāyana while proceeding towards the Madhyadeśa arrived on the Sindhu. (Athāyusmān Mahākātyāyano Madhyadeśam āgantukāmah Sindhum anuprāptaḥ).

APARĀNTA OR WESTERN COUNTRY

COUNTRIES, CITIES, VILLAGES, ETC.

The Divyāvadāna (pp. 544 ff) refers to two great cities of the time of the Buddha, e. g., Pāṭaliputra and Roruka. The latter may be identical with Alor, an old city of Sindh. Roruka Sauvīra in Sauvīra, was ruled by King Rudrāyana who was killed by his son Śikhandī. As a punishment of this crime, the realm of Śikhandī was destroyed by a heavy shower of sand. Three pious men only survived, two ministers and a Buddhist monk. Bhīru, one of the two ministers, established a new city

there which was named Bhiruka or Bhirukaccha after him.

Bhrgukaccha Thence probably came the name Bhrgukaccha or Bharukaccha identical with Barygaza of Ptolemy (pp. 38, 152) and the Periplus of the Erythrean sea (pp. 40, 287) and modern Broach in Kathiawar. It was a rich and prosperous city thickly populated (Div. 545). The Gandavyūha (N. B. L. p. 92) refers to a goldsmith, Muktasāra by name, of Bharukaccha. The Lord Supāraka in his old age once undertook a voyage with a number of other merchants to trade with the inhabitants of a coast named Bharukaccha (Bodhisattvāvadāna, N. B. L., p. 51).

A brisk trade existed between Rājagṛha and Roruka. It is said that merchants from Rājagṛha went to Roruka for trade (Divyāvadāna, pp. 544 ff). King Rudrāyana of Roruka was a contemporary of king Bimbisāra of Magadha, and they became intimate friends. The Bodhisattvāvadāna Kalpalatā refers to Rauruka ruled by a famous king named Ūdrāyana (40th, p. 4).

When the Buddha was dwelling at Śrāvastī, there lived contemporaneously at the city of Sūrpāraka a householder named Bhava (Divyāvadāna, pp. 24 ff). Sūrpāraka seems to have been an important centre of trade and commerce when merchants used to flock with merchandise (Ibid, pp. 42 ff). It is identical with modern Sopārā in Gujrat.

DAKṢINĀPATHA

COUNTRIES, CITIES, VILLAGES, MOUNTAINS, etc.

The Dakṣināpatha or Southern country lay to the south of the river Sarāvastī, the town of Satakannika and the Pāriyātra hill (Mahāvagga and Divyāvadāna). The Janapadas of Āśmaka and Avanti were strictly speaking, included in the Dakṣināpatha. The Dakṣināpatha is often referred to in the Mahāvastu, the Āśokāvadāna and the Gandavyūha. After the birth of the Bodhisattva Asita, a brahmin of Ujjayini in Dakṣināpatha came from the Himālayas to see the Bodhisattva (Mahāvastu, Vol. II. 30). While roaming in Dakṣināpatha a self-exiled king of Kośala saw a shipwrecked merchant who was on his way to Kośala (Mahāvastu III, 850). On the day of Girivalgu-saṅgama, a festival was held at Śrāvastī, people assembled from all quarters of the city. Among

others there came Kubalayā, a dancing girl from Dakṣiṇāpatha (N. B. L., Aśokāvadāna, p. 35).

There in the village of Dharmagrāma in Dakṣiṇāpatha lived a brahmin named Śivirātra (Ibid, p. 92). The Dharmagrāma Gandavyūha (N. B. L. Ma. No. A 9) mentions a long list of place names which were all included in the Dakṣiṇāpatha. Important of them were :— Mount Sugrīva in the country called Rāmavarta, Supratisthita of Sāgara on the way to Lankā, Vajapura, a city of Draviḍa, Samudravelāti to the east of Mahā-prabhu; Sumukha in the country of Śramanamandala; city of Samantamukha in Mūlaka; Sarvagrāma of Tosala in Mitatosala; Utpalabhūti in Prthurāṣṭra; Kālīngavana; Potalaka Pasatmandala and Dvārāvati. Of these Mūlaka, Tosala, Kālīngavana and Potalaka (Potala or Potana) are well known in Buddhist literature; others do not lend themselves to any definite identification. Śramanamandala may refer to modern Sravana, Belgola in Mysore, once a stronghold of Jainism, and Supratisthita, to Paithan on the Godāvari.

Kālīnga is referred to more than once in the Mahāvastu as an important kingdom. Renu, son of Disāmpati, Kālīnga king of Kālīnga, was once compelled, by the instigation of Mahāgovinda, the son of his family priest, to cede the six provinces of his father's empire, namely, Kālīnga, Pattāna, Māhesavati, Vārānasi, Roruka and Mithilā to the refractory nobles (Mahāvastu, III, 204 ff.). Brahmadaṭṭa, a wicked king once reigned in Kālīnga. He used to have Śramanas and Brāhmanas invited to his palace and devoured by wild animals (Mahāvastu, III, 361). Dantapura which is also referred to by Yuan Chwang was probably one of the capital cities of Kālīnga¹ where ruled king Nālikela (Mahāvastu, III, p. 361). The alphabet of the Kālīnga country is referred to in the Lalitavistara as having been mastered by the Khaṇḍadīpa Bodhisattva (pp. 125-26). The Bodhisattva-vadāna Kālpavastu mentions a country named Khaṇḍadīpa burnt by the king of Kālīnga (8th, p. 27).

The Vindhya-parvata is said to have been situated south of Avanti, and on it was Dṛṣṭi's hermitage (N.B.L. , Vindhya Parvata Bhadrakalpa-avadāna, p.44). The same text refers to the Vindhya forest on the outskirts of the mountain ranges (p. 46). The Vindhya mountain is referred to as having been adorned with flowers (Bodhisattvāvadāna Kalpalatā, 1st p. 31).

The Bodhisattvāvadāna Kalpalatā (24th, p. 19) refers to the Kiskindhyā mountain which according to the epic tradition was included in the Dakṣiṇāpatha.

Asoka's tree was brought from Gandhamādāna by Ratnaka, keeper of the hermitage, and was planted at the Gandhamādāna back of canopy where the Blessed One showed miracles (Divyāvadāna, p. 157). In this mountain there lived a brahmin named Raudrākṣa who was well acquainted with miracles (Ibid, p. 320). According to the Bodhisattvāvadāna Kalpalatā, this brahmin lived at the foot of the Gandhamādāna mountain which was visited by the Buddha (5th, p.31, 25). The Gandhamādāna hill is also referred to in the Lalita-vistara (p. 391)

In Aśvaghoṣa's Saundarānanda Kāvya there is a reference to the Mainākaparvata entering the river to check the course of the ocean (ch VII. v. 40). The same story is also alluded to in the Rāmāyana which locates the Mainākaparvata in Dakṣiṇāpatha

Malayācala is referred to as a mountain where Jimūtavāhana took shelter after giving up his sovereignty (Bodhisattvāvadāna Kalpalatā, 108th, p. 12). Epic tradition locates the Malaya mountain in the Dakṣiṇāpatha.

The Citrakūṭa hill is referred to in the Lalita-vistara (p. 391).

The island of Lankā is referred to in the Gandavyūha (N.B.L. p. 91), The " Lankāvatāra " is an account of a visit paid by Śākya to the king of Lankā and of his preachings in that island. The Lankāvatāra text refers to the Malaya mountain of Lankā (N.B.L. p. 113.).

Dandakavana is referred to in the *Lalitavistara* (p. 316) where it is stated that for thousands of years in the once burnt forest of Dandakavana, even grass did not grow. Epic tradition locates the Dandaka forest in the Dakṣiṇāpatha.

PRĀCYA OR EASTERN COUNTRY

The Prācyā country lay to the east of Puṇḍravardhana.

The alphabet of the Vāṅga country is referred to in the *Lalitavistara* as having been mastered by the Bodhisattva (pp. 125-26).

In the walled city of Gauḍa which had only one gate, Viravati, was the presiding deity (N. B. L., *Svayambhū Purāṇa* p. 256). Pracandadeva, king of Gauḍa, having abdicated his throne in favour of his son Śaktideva devoted himself to the service of the goddess Viravati.